#### Harmony and Inspiration.

A Discourse by Elder David O. McKay, at the Tabernacle, Salt Lake City, Sunday, Dec. 12, 1909.

(Reported by F. W. Otterstrom.)

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding." Do we believe that? By "belief" I do not mean a mere acceptance as a formal statement of doctrine. But, in our heart of hearts, do we accept it as truth? In his opening prayer, President Cannon prayed that God would grant unto us his Holy Spirit. He prayed that our spirits might be in harmony with the eternal spirit, that our meeting together might be profitable. He was speaking God, just as though the Eternal Father were present here. Now, is that real? Or is it a mere form of prayer

real? Or is a little form of prayer? The Latter-day Saints accept the statement in Job as absolute truth; that there is a spirit in man, and that it is subject to the inspiration of the Almighty—our Father, a real tangi-ble personal being. We accept it. Is it

At the very heart of the Christian faith lies this principle of inspiration through the Holy Spirit. All the Christian world profess to receive inspiration through the means of the Holy Ghost; but I wonder if it has not drifted into a kind of form, and that the Holy Spirit seems something incomprehensible, intangible—something away beyond us—and our spirits are, alike, intangible, unreal. I say, I wonder if we accept these references to inspiration (so far as they relate to the Holy Spirit and his instructing us) as veritable facts? The choir, today, sang, "An Angel from on high, the long, long silence broke." Is that a fact? Is it true that supernatural beings are now, in this material age, in communication with human beings? Oh, these questions! Do they not strike right home to all of us? Does not the sincere heart say: Oh! to know these things; Oh! to feel that I can, today, put, myself in a condition to receive thought, to receive ideas, to receive thought, to receive ideas, to receive things oh! to receive ideas, to receive thought, to receive ideas, to receive the sincere heart yearns for such knowledge. Every person who thinks about life and its purpose has that longing, that desire. The soul reaches out for the unknown, and desires to make that unknown known.

This afternoon, I feel to direct my remarks along the line of harmony—the necessity of being in harmony with this Holy Spirit. Granted, now, that this Christian doctrine is true: that there is a spirit in man, and that the inspirations come? Let me read here a quotation from F. W. Robertson, an eminent divine:

"God hath revealed them to us by his Spirit. Christis is the voice of God without the man; the spirit is the voice of God without the man; the spirit is the spirit, shall take of mine and shall show it unto you."

Dr. Joseph Parker says:

"God bath revealed them unto us by his Spirit. Only the revealed them has all gifts in one. One great office of this holy Comforter should never be wantling from the momory of his people. He doth not call

HOW REVELATIONS COME.

"We believe all that God has revealed, all that he does now reveal; and we believe that he will yet reveal many great and important things pertaining to the kingdom of God." A mere belief? I think not—but a knowledge that God's interest—as a parent's should be—is here with his children, and it only remains for you and me to place ourselves in harmony, that we might hear and know his voice. But, some of us are not in harmony; that is the trouble. We do not know; we cannot hear. Why? Because we are not in harmony. If you saw a young man some distance from you walking into danger, and you cried out to him that there was danger ahead, and he didn't respond, you would wonder why. Suppose the young man were blind and deaf so he could not respond to your call. Sickness or accident perhaps had deprived him of a facuity, the loss of which had put him out of harmony with the medium through which you were appealing to him. You might cry to the top of your voice, warning him of the danger ahead. You could see it, and you had in your heart a desire to save him from the impending danger, but he did not respond. His ears did not respond to the sound waves of air because he was out of harmony with that medium. Was it your fault that he went into that pitfall? No. Might we not be blind and deaf to the voice calling us to heed the danger, the pitfalls that lie in our path? I believe such is too often the case. I believe that is the condition of the world today, and it is because that which appeals to us, that which we can feel seems so real that it occupies our minds, our time, our attention. We are influenced too much by the things that please the appetite or gratify the passions; these things engross our minds and our attention, so that we are deaf to the cries of the Holy Spirit; and yet we pray that we might be led by that spirit. In a cur-We believe all that God has reveal

## Inflamed Kidneys

Medical writers declare it incurable after the sixth month whether albumenous or not.

The average man prefers to think of it as "kidney trouble" and lets it to but the census shows this appalling fact—out of 63,000 deaths from kidney troubles the last census year over nine-tenths of them (58,000) took the form called "Bright's Disease" although it is quite probable that nine-tenths of these up to the last moment thought of it as and called it "kidney trouble" when as a matter of fact the only possible hope laid through a specific for Bright's disease. There never was one until Fulton's Renal Compound.)

Since then inflamation of the kidneys, whether albumenous or not or whether called "kidney trouble" or "Bright's disease" or whether six months or six years old commonly yields.

If you have had kidney trouble over

yields.

If you have had kidney trouble over six months no matter what you call it, it is the only hope. Efficiency \$7 per cent where patients do not wait until bedridden although some of them recover. It can be had in Sait Lake City at Schramm-Johnson Drug Co.

Co.

We desire to hear from and advise with patients not noting the usual improvement by the third bottle. Literature mailed free. Write John J. Fulton Co., 645 Battery St. San Francisco, Cal.

shall develop other senses, and with each one will come a flood of knowledge."

Inspiration is defined as the communication of facts or of feelings to the spirit of man independent of sensation through any of these five senses. It is, therefore, an immediate and direct communication from the Holy Spirit to the spirit in man. Now, in order to receive inspiration, one must be in harmony with that spirit. Harmony is a great law of the universe. Its effects in the physical world are well established facts. Take, for example, the tuning of two strings on a musical instrument—a piano, let us say—tuning the strings to exactly the same tension, so that the vibrations of air will affect both exactly allke. Then place them at a distance from each other, and go strike one. The movement will affect the other string which is exactly in harmony with it. No motion, no outside movement, so far as striking that second is concerned; has affected it, but the mere fact that the string that is in harmony with it is affected, affects the second strings. Now, we know that to be true; it may be tested in many ways. The instruments in the wireless telegraphy respond in a similar manner. We are told that the instruments which ary in harmony with each other might be instruments in the wireless telegraphy respond in a similar manner. We are told that the instruments which are in harmony with each other might be instantaneously affected by a message that is transmitted in any part of the world. Recently the discovere of a new system of wireless telegraphy said that when the transmitter in Denver, for example, was affected violently, that the message went around the world in less than 84-1000 of a second. Instantly, 24,000 miles were traveled by some force. Instruments that would be in harmony with that force, and which could interpret the message, would be affected by that instantaneous traversing; and he further said that the 24,000 miles were traveled without any comparative loss of energy, and the instruments in harmony might interpret the message. You and I would know nothing of it; the telephone probably would not be affected by it—not in harmony. But here in the world was a message instantly circumnavigating the globe, ready to be interpreted by that which was in harmony with it and which knew the interpretation.

Men state further that minds will affect other minds that are in harmony. Recently, Sir Oliver Lodge wrote an article in which he states, as a fact, that mind influences mind, and that distance is no barrier to that influence. For example, it is said that some mind may become instantly cognizant of the fact that a dear friend has met with some violent accident or death, and, though that friend may be thousands of miles away, the mind in tune with it may receive such an impression. It is not conjecture. This is called "thought transference," because they haven't any better name; they know nothing about it; "tele-noth." were accident or death, and, thought transference," because they haven't any better name; they know nothing about it; "tele-noth." were accident or the fact when the pression. It is not conjecture. This is called "thought transference," because they haven't any better name; they know nothing about it; "tele-noth." respond in a similar manner. We told that the instruments which

pression. It is not conjecture. This is called "thought transference," because they haven't any better name; they know nothing about it; "telepathy," some call it; but that this power does exist is pretty well established as a fact. Then he further says: "I find a piece of paper with black marks on it. I look at it; it does not move me. I carry it to some of my friends, and it is nothing to them; no impression is made upon them. But I carry it here to a man, and instantly he begins to hum a tune. He takes a piece of wood and catgut, and soon he interprets that which he sees on the old piece of paper. It is a product of Beethoven, one of his lost manuscripts of music." The man who had placed himself in harmony with Beethoven's means of expression responded instantly; his eyes could interpret those black marks. Other minds out of tune, out of harmony, did not see any thought therein.

of harmony, did not see any thought therein.

Now, I ask—if the mind of man can influence other minds—never mind what means or to what extent it is done—what is there to prevent the Eternal Mind from influencing the spirit of man? Why, to me it seems natural, one of the most natural things in the world; but the condition is this: The spirit of man must be in harmony with the eternal mind. That is the condition; and he who is out of harmony cannot and he who is out of harmony cannot receive the light. Now, that throws be-fore us the duty of the Christian, the duty of the Latter-day Saint, the one main purpose of life: to get in harmony with the Holy Spirit. What greater fore us the duty of the Christian, the duty of the Latter-day Saint, the one main purpose of life: to get in harmony with the Holy Spirit. What greater thing can we do? What nobler purpose can we have than this—to be in harmony with the Holy Spirit? Oh, how much that means! We cannot be in harmony with our fellow men; that is, unless our condition is such that we can be put in harmony with others. If my condition is such that we can be put in harmony with others. If my condition is such that we can be put in harmony with others. If my condition is such that you cannot get in harmony with me, because of enmity which I bear you, because of hatred which I keep in my heart toward others—you may not be to blame: I may. Your condition, perhaps, is such that you can be in harmony with me, if I permitted you to do so. Then my being out is no barrier to you, no hindrance to your getting in harmony with the Holy Spirit. That is what I mean: That we should put ourselves in an attitude towards our fellowmen so that we can be in harmony with them.

Until each will give unto the other at least that confidence which is merited by sincerity, that each is sincere in his belief, whatever it may be, there can not be that mutual understanding that should exist between brothers and brothers, man and man. There can not be a harmonious and mutual understanding—a coming to truth for truth's sake; in sincerity; in love; with the highest possible motives. So it is with communities. Men misjudge each other; they get out of harmony; there is discord in the community; and the highest purposes of life are not realized under such discordant conditions.

THINGS OF GOD FOOLISHNESS TO

THINGS OF GOD FOOLISHNESS TO MAN.

MAN.

Men who persist in keeping out of harmony with the Holy Spirit, men who grieve the Lord continually, can not realize the greatest purpose and happiness of life. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding," but on condition that the spirit of man is in harmony with the Eternal Father. "My spirit will not always strive with man; neither will it dwell in unclean tabernacles." That is why the things of God seem foolishness to those who are worldly wise. They are not in harmony with that spiritual world. They can't appreciate it. They misjudge; they judge from their own standpoint—cgrnal; selfish, perhaps—and then those in the world of religion, will perhaps misjudge the others. That is true right here amongst us. But, O! the thing to do is to live so that the Holy Spirit may speak, and that in reality—that it may speak to the mind of man; it may do so directly, and bring ideas, thoughts, emotions and love to the being, that will lift him above all that is sordid and mean.

HOW TO GET IN HARMONY.

I know this to be true. Then



ELDERS OF BOZEMAN CONFERENCE, MONTANA.

Names, reading from left to right: Top row-W. L. Van Orden, conference president; D. L. Brimhall, Berry Robinson, Joseph W. Ames. Row sitting-G. W. Larson and S. L. Knight,

the question is how to get in harmony, how to do it. In religion we might say this: First be true to one's self; true to the inmost promptings of the heart; doing things because you desire to please another, not because you want to gratify an appetite, a whim, or a passion, but doing things today because you feel they are right. That is what we mean by being true to one's self. Conscience is not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a sure guide; that is, it will not always a

poet has expressed it this way:

"Admire the goodness of Almighty God!
He riches gave, he intellectual strength
To few, and therefore now commands
to be
Or rich, or learn'd; nor promises reward
Of peace to these. On all, he moral
worth
Bestow'd; and moral tribute ask'd from
all.
And who that could not pay? Who
born so poor,

And who that could not pay? Who born so poor,
Of intellect so mean, as not to know What seem'd the best; and, knowing, might not do?
As not to know what God and conscience bade
And what they bade, not able to obey?
And he who acted thus fulfill'd the law Eternal, and its promise reap'd of neace:

peace:
Found peace this way alone: Who
sought it else,
Sought mellow grapes beneath the icy

pole; Sought blobming roses on the cheek of death; Sought substance in a world of fleet-ing shades."

"To thine own self be true; and it

"To thine own self be true; and it follows, as the night the day, thou can't not, then, be false to any man." But there are principles that may be followed, obedience to which will place the true believer in harmony with his spirit; and this is applicable, particularly, to the Latter-day Saints.

This is the quarterly conference of the Ensign stake of Zion. The admonition which I am now going to read comes as a result of inspiration to one who was in harmony with that great source of knowledge, and who received revelations from God—not theoretically, not formally—but who claims absolutely to have received that knowledge from the unknown world. We need not despise that young boy for making that pretension when the whole Christian world professes and prays that such revelation might come. And, another thing—that young man, Joseph Smith, did not receive one revelation until he asked, until he first put himself in harmony. His soul yearned; his mind pleaded; he knocked; he prayed; the door was opened, and his prayer was answered—but not until he was in harmony. Note that. Every revelation which he claims to have received came just that way. Here is one that refers to saints being in harmony, being one—not separated, not divided by hatred, by antipathy, by jealousy, by mercenarry spirits; but he seeks to make them one, that the whole Church might be in harmony with the Holy Spirit. Three conditions are named. They might not be all, but they seem to me to be comprehensive. I read from the thirty-eighth section of the Doctrine and Covenants:

"TEACH ONE ANOTHER."

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"Verily, I say unto you: Teach one another according to the voice wherewith I have appointed you." Now, what element is that? Not a selfish one, not a desire to act for one's own aggrandizement, for one's advancewhat element is that? Not a selfish one, not a desire to act for one's own aggrandizement, for one's advancement or enlightenment, but a desire to bless the world. "Teach one another." Latter-day Saints—you teachers, fitty-six of whom were reported today—teach one another in the office whereunto you have been appointed. You are looking after the welfare of another—not self; and therein is the true Christian spirit manifest. Christ came—God manifest in the fiesh—and revealed himself as man. What for? That the whole world might see in him the expression, "Love your fellow men." That was his whole mission—love for one another, not for self. "Lose yourself for my sake." What does it mean? To lose self for the good of another. That is the spirit of Christ. Is it a mere theory? Can it be practised today? That is the thing. Is re-

Make the Liver Do its Duty



do you note where your spirit is? Do you know where your thoughts are? On that which is highest, that which On that which is purest, that which is best, that which is purest; and your occupation puts you in like with the mission of Christ; and it is one step to lead you and to keep you in harmony with the Spirit of God. Now, what is another?

what is another?
"Let every man esteem his brother as himself." A glorious doctrine—no enmity, no jealousy, no misjudging, no hatred, but every one esteeming his brother as himself. Oh, what it his brother as himself. On, what it means. A prominent educator, in one of the law schools in the east, so I was told by one of the students there, made this statement recently:
"What we need is some organization where the professional man—the where the professional man-the lawyer, the doctor, the teacher-will all meet with the artisan, the farmer, the day-laborer; and all strike hands in a common purpose—that each may receive from the others that which he himself lacks in his calling or in his life; that all will be benefited."

or in his life; that all will be benefited."

That is just what you have here in this Church of Christ. We are taught that it is necessary for every man to esteem his brother as himself. Take, for example, the priesthood gatherings—the Monday night priesthood meetings which we heard reported this morning. Go into one of those meetings, my friends, next Monday night, and what will you find? The lawyer, the doctor, the business man, the mechanic, the day-laborer, the farmer—all meeting as brothers, striking hands in common fellowship, each esteeming his brother as himself. Is it practical? Yes; and if we live according to the spirit of it, it is another condition that will keep us in harmony with the Holy Spirit. If you have hatred in your heart, today, toward a living being, you are out of harmony with the Holy Spirit. This does not mean that you must love everybody as you love your wife, as you love your brother, or those whom you know. I can't comprehend that; I do not know that that can be, May be it can, but I feel that we love those most whose good qualities we know, whose souls strike harmony with ours; we love them; but saide

be. May be it can, but I feel that we love those most whose good qualities we know, whose souls strike harmony with ours; we love them; but aside from that, the absence of that warm filial love need not be replaced or filled by hatred for fellowmen, because we think they are following a different religion or having different professions from ours. There should be no hatred, but a desire to bless. If you have that which makes life better, if you have that which will develop manhood better than the plan which I follow, O give it to me, as I want to give to you what I feel is best for humanity. There can be no hatred, no jarring of sects; there ought not to be; but all living to accomplish the purpose of life, all desiring to be led by the Holy Spirit up to the jerfection of manhood, up to the ideal of God. This is not theory alone; it can be attained to by the simple practical steps which we meet every day. Teach one another that which you feel to be right. Esteem your brother as yourself; and third. "practise virtue and holiness before him." These conditions will fulfill this admonition, "Be one, I say unto you, be one; and if ye are not one ye are not mine."

INSPIRATION FORTHCOMING.

INSPIRATION FORTHCOMING.

My brethren and sisters and friends, I believe that God is ready and willing to make known His will to you, in whatever calling you may labor in this Church that his revelation will some to you in your office, if you live to merit it, It will not be to set in order somebody else, in another position; it will be to guide you in the performance of your labors among your fellow-men. Let us see to it that when that still small voice does speak to our souls, we will be brave enough to heed its admonition, no matter whether it accords with the whims of men or notlet us be men! Let us be brave enough to live up to our convictions.

Now, I wish to say I am thankful that I have membership in the Church of Christ, a Church that makes real to me the fact that God will speak to his children; that the heavens are not closed forever; that the Holy Ghost, the medium of the Godhead does speak to the spirit of man and reveal to the mind of man great and noble truths pertaining to man's happiness and eternal weifare. I believe it. It remains for us to refrain from those things that will deprive us of the Spirit's companionship. We make great pretensions, as a Church, and the world rightly expects much of us and wherein we fall down, we merit criticism. God has given us not only the knowledge of his inspiration, but a revelation of things from which we ought to refrain, in order to keep our bodies pure, and our minds clear to bomprehend him. One thing is the Word of Wisdom. You study that and

you will see that indulgence in the things named merely appeals to the appetite, to that which is physical. Name everything that is mentioned in the Word of Wisdom, and you will see that it all refers to the physical being. You indulge yourself in the forbidden things; put your heart on them, and enjoy them; and you are placing yourself in a condition to enjoy that which will keep you, to an extent, from the enjoyment of a higher communion. It is bound to be so. Where your treasure is, there your heart is; and the man who feels that he can indulge in those things, who loves them no matter what barrier they put between him and the communion of the Holy Splrit, certainly has his heart more upon that which gratifies his appetite than that which will satisfy his spirit. These are simple things, and yet in refraining from them, resisting the desires to gratify that appetite, of either whisky, tobacco, or any kind of strong drinkin resisting to gratify the passions unlawfully, man strengthens his soul and his manhood. He is stronger just in that act; better than that, he places himself in a position that he can appeal to the Father in heaven for light and inspiration.

I pray God to bless us: first, with a testimony of his existence, that he is, and that he is our Father, who is interested in our welfare, and who has given to man a definite purpose in life, that we might not be drifting to and fro as a ship without a rudder; next, that we may have knowledge of his will concerning us, that we may know what it is that he desires of us, and be satisfied that every step we take in life is one that will lead us back into his presence; and, third, that we might live virtuous and holy lives before him continually. If we do these things, it know that the prayer, for God's spirit to speak to us, will be answered; and if we do not do these things, we cannot expect it, for we shall be out of harmony with him. May God add his blessings to us all, that as children of Christ, professing to receive his inspiration, we may go forth

are honest and sincere in it, the honest and sincere of the world will detect it and will come to the knowledge of the truth; and, furthermore, we shall be led to the knowledge of truth, for we are just now, as Sir Isaac Newton was, in relation to physical laws. You remember, when he was lying on his deathbed, how friends came and congratulated him on the discoveries he had made in the physical world. They feit he had spent such a successful life, that he had discovered so many truths. "O," he said, "I have been but a child, playing upon the seashore. I have gathered a few pebbles, here and there, but the great ocean of truth lies before me unexplored."

We have a few truths; many, in fact, have been revealed unto us, that we comprehend to an extent; but, O, the great ocean of truth lies before us unexplored. Let us do those things which will bring us into harmony with the Holy Spirit, that we may get these truths, that we may bring them into life, and make them real and practical.

life, and make them real and practical Let us make them real existences, and by so doing benefit ourselves and our fellow men, I humbly pray, in the name of Jesus Christ. Amen.

A SIMPLE TRICK.

A SIMPLE TRICK.

It's an easy matter to keep your joints and muscles supple—no matter what your age may be or how you have suffered with rheumatism. Rub yourself night and morning with Ballard's Snow Linlment. Cures rheumatism, stiffness, Cramps, crick in the back, side, neck or limbs, and relieves all aches and pains. Sold by Z. C. M. I. Drug Dept., 112 and 114 South Main St., Salt Lake City.

DON'T.

DON'T.

Don't think because you have taken many remedies in vain that your case is incurable.

You have not taken Hood's Sarsaparilla.

It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours.

What this great medicine has done for others it can do for you.

6

### □GENEALOGY □

All communications for this department should be addressed to the secretary, Elder Joseph F. Smith, Jr., care Historian's Office, Salt Lake City, Utah, Life membership in the society costs \$10; annual membership is \$2 the first year and \$1 a year for each subsequent year. Annual members have the privilege of becoming life members by paying the difference between what they have paid and the sum of a life membership. Membership is not transferable.

We continue this week our instruc-tions and suggestions to the many in-quirers and friends of the department. The next question on our list is: What shall be done with a long, printed pedi-gree or chart which has not been drawn off into a temple record?

The next question on our list is: What shall be done with a long, printed pedigree or chart which has not been drawn off into a temple record?

In answer to this question the suggestion will be repeated that anyone possessing such a pedigree needs instruction and teaching in order to properly prepare his material for temple work; therefore, he should avail himself of the advantages of this society by becoming a life or annual member. The succeeding question is similar, and we will consider them both together, viz: What should be done with a printed family genealogy?

Very often people send to England, or to the east, for genealogies in their family lines. The genealogy is returned to them in the shape of a tree, or in a diagram, or in a chart. To explain the difference between these terms or forms of prepared genealogies: A "tree" of genealogy is arranged like a tree with a double trunk; from this trunk go out branches, as many branches as there are names. The parents have, say, five children; then there would be five main branches; and other twigs would grow out of these to represent the children's children would appear as twigs springing out of the main branches; and other twigs would grow out of these to represent the children's children's children. Thus the family line springs from the one parent root. This is an antiquated form and is used but rarely now. The next form used is that of a diagram; and that is sometimes extended into a chart. The diagram form is the one used by the Harlein society of England, and all their numerous publications preserve this form. The father is at the head, or at the left side of a long line drawn across the sheet of paper; his children come under that line in their order. Shorter lines are drawn for the children's children, and still shorter lines for the succeeding generations. This is the form used in Europe; all those who send there receive their work done on excellent paper, and written in clear diagram form. This is more satisfactory than the tree, but still is not so c

ed to each other in proper relationships, it is this form which is followed and recommended by the Salt Lake temple and the recorders there, as all the other temples, also by this society.

Now, therefore; anyone who has come into possession of a family tree or family chart should at once procure a pencil note-book, add the full name of the owner on the outside cover, the date of beginning the work, and then proceed to draw off the names according to the plan shown in last week's News. The words first generation should be written over the first name which thus appears. Then second generation, third generation, and so on. No one should attempt to draw off names from a printed tree or chart without first placing them regularly in a pencil notebook, and, secondly, transcribing them all into a written temple record. It is lamentable to see the carelessness of many in these matters. Names are set down on slips of paper, bits of envelopes and scrape of old letters. Such names are given to the recorders and then perhaps lost forever to the family of the careless man who thus trifles with his sacred work. It is not enough that such names be drawn off on to chough that such names be drawn off on to the temple work will not be accepted until all the recording of it is as near perfect as it can be made. It is out of the "books"—mind, "the books," not "book"—that we are to be judged. And the keeping of our own temple books is quite as important and necessary to us as is the keeping of the records in the temple. That is, it is as near perfect as it can be made acceptable. Therefore, let us repeat: the first thing to be done by a person who has secured a chart, a pedigree of a diagram of his family line, either printed or written, is to write out all the names can be drawn off on tomple sheets and then entered back into the records in the temple.

The let the first him to the notebook and then into a temple record; after that, the names can be drawn off on tomple sheets and then entered back into the records, or is willing t

MURRELL FAMILY.

In the reference made to the Murrell family some weeks since, the name of the town from which the family emigrated was Tentenden, Kent, not Lintenden. Will correspondents please write all proper names so plainly that the wayfaring reader or printer may not err therein?

# CASTORIA

The Kind You Have Always Bought

Bears the Chart Flitchers



The Store for Men and Boys

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JOHN C. CUTLER. Vice President.
H. S. YOUNG, Cashler.
E. S. HILLS. Asst. Cashler.
L. W. BURTON, Asst. Cashler.
John R. Barnes.
A. W. Carlson.
John C. Cutler.
David Eccles,
L. S. Hills.
W. H. McIntyre.
Francis M. Lyman.
Sector Percent Reves For Reut Safety Deposit Boxes For Ren

Merchants Bank

277 MAIN OFFICERS

H P. Clark, President.
John J. Daly, V. P. A. H. Peabody
V. P. W. H. Shoarman, Cashier. THE DESERET SAVINGS BANK

DIRECTORS:

W. W. Riter, President; Elias A. Smith, Cashier, L. S. Hills, John R. Barnes, John C. Cutler, David Eccles, A. W. Carlson, George Romney, J. R. Winder, George Sutherland, Reed Smoot, W. F. James.

4 per cent interest paid on savings.

WALKER BROS., Bankers

Absorbed the Salt Lake Branch of Wells-Fargo & Co,'s Bank.

**Continental National Bank** Capital \$250,000,00

E. Cosgriff Pres. W. P. Noble Vice-Pres. T. W. Boyer Cashier.

UTAH COMMERCIAL

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VM. F. ARMSTRONG ..... Presiden Commercial Banking in all its

Branches. Four per cent interest paid on savings deposits. ACCOUNTS SOLICITED.

NATIONAL BANK OF THE REPUBLIC U. S. DEPOSITORY.
FRANK KNOX President.
JAMES A. MURRAY. Vice President.
W. F. EARL Cashier.
Capital and Surplus Stateon.
A thoroughly modern savings department conducted in connection with
this bank. Safe deposit boxes for rent.

The Utah National Bank, 

McCornick & Co. BANKERS

SALT LAKE CITY ......UTAH. Established 1873.

STATE BANK OF UTAH

SALT LAKE CITY, UTAH. Established in 1890.

Solicits accounts of Banks, Firms and Individuals, and extends to customers every reasonable courtesy and facility.

JOSEPH P. HMITH President ANTHON H. LUND Vice President H. J. ORANT VICE President CHARLES S. BURTON Cabler H. T. McEWAN Asst. Cashler

R. G. DUN & CO.

THE MERCANTILE AGENCY.

George Rust, General Manager, Idaho. Nevada, Utah and Wyoming. Office in Progress Bullding, Salt Lake City, Utah.